



"Everybody has a handicap"

## Blind are just normal people, shows educator

By Tim Nicholas

When C. H. Melton's then-fiancée was in nursing school, an administrator advised her against marrying one "who is totally incapacitated." She didn't take the advice.

The "incapacity?" Melton is blind. But apparently that administrator who gave Mrs. Melton the rude advice didn't know him very well. That incapacitated man is now professor of religion at Mississippi's Clarke College and director of missions for Newton County Baptist Association.

He earned an undergraduate degree from Union University, a master's degree in religious education from New Orleans Seminary and finished with a doctor of education from Southwest Seminary.

Melton lost his sight as a child from retinitis pigmentosa. Though it is considered a hereditary disease, Melton knows of no ancestors who had it, and neither his son, daughter nor grandson have it.

His mother read him through the eighth grade and he went to blind school for high school. It was in the first quarter at Union University that Melton surrendered to preach—with a strong conviction that God wanted him to teach.

Later that first year at Union he did essentially the work of a director of missions for two Tennessee counties.

There he began to formulate his ideas about the role of the association as the essential unit of Baptist denominational life beyond the local church. His doctoral research paper was on the superintendent of missions as a leader.

**Pastor, mission director, educator**

After pastorates and other church staff positions in Mississippi and Tennessee, Melton in 1962 became religion instructor at Clarke College and Newton County director of missions. He has held those two responsibilities since.

He's been involved in a number of mission trips with the men from the association, as well as by himself, but he feels strongly that the primary task of the association to build the strength

and fellowship of the local churches. He makes himself available and winds up in each of the 27 associational churches every three months for a speaking engagement.

He feels he is in the place God wants him to be—helping the local church in its mission, and training church leadership in the classroom at Clarke.

A ham radio operator, he checks into the missionary halo net when he has time. He recalls that he learned about the met through the Royal Ambassador magazine *Probe*.

Melton was involved for a couple of years on a "Task Force on Blind Ministry" aimed at exploring work with blind persons. A resolution at the 1977 Southern Baptist Convention instructed the Home Mission Board and Sunday School Board to develop ministries and materials for the blind.

The final report of the task force noted that "quite representative" were Southern Baptist attitudes toward blind persons as "personally incapable, professionally incompetent, and socially inferior."

Now that the primary purpose of the task force on ministries to the blind has been completed, Cecil Etheredge, the Home Mission Board's consultant for ministries to the blind, is using Melton as a resource in awareness conferences around the convention.

Melton says the priority need for the blind is a change of attitude of Baptists toward them.

Of course, Melton's own attitude toward his blindness has been a help. "I made a choice years ago," he said, "I came to grips with this fact—I either could do and be what God wanted me to be or I could protect myself from danger and injury and lost opportunities for service and really miss the joy of living."

He said that if there was one thing he could let people know about him, it would be that "for my life has been real. I really covet for other blind folk some of the quality of living I've experienced."

Part of that attitude had to come from his upbringing. When he was a child, he recalls, his parents tried to raise him as normally as possible.



C. H. Melton, teaching a religious education class at Clarke College.

"They let me do things that if my kids had tried, I'd have stopped them."

"He's been all over the world, including South America and Alaska. When I go, I go under the conviction this is where the Lord wants me to be," he added, "there are a lot of helpful people in the world."

Melton exudes self-confidence, one colleague pointed out to a car and said that if no one stopped Melton, he would probably get in it and drive off.

"I have stored in my mind a world of factual information that would be irrelevant to a sighted person," said Melton. "I have in my mind a map of the U.S." He said that often he only gets to hear something once so "I have built into my system through the years to try to get it right the first time."

He says that on a strange street, there is always the danger of hitting something. And he admits that it's an embarrassing thing to him to bump into people. However, around a friend or acquaintance, "I don't hesitate a minute to take you by the arm and say, 'let's go.'"

He suggests that Baptists who want to help blind persons not assume they

need any particular type of help. Instead, ask, "May I help you?"

**Don't help them across the street**

"Don't help them across the street," he said. Trying to be guarded in language and ignoring blind people, "sends them in orbit." Also, walking away and leaving a blind person talking into space is more than rude.

"My conviction has always been that everybody has a handicap," states Melton. "Handicaps are not physical, they're attitudinal." He adds that a sighted person could get in a car and drive across the state while he couldn't. However, if there were a breakdown at night, he could read or study in the dark.

At home, "I catch myself a lot of times forgetting to turn on a light for visitors," he laughs.

Melton reiterated that the chief need of the blind is to be accepted by their seeing peers, that and the problem of mobility and transportation are just about all that keep the blind from functioning in society as the sighted.

"The blind are normal people," said Melton, "who just happen to be able to see."

## Foolish questions

By Tim Nicholas

We are all good at asking foolish questions. I interviewed a world champion steer roper and asked him if he ever won any silver saddles. He gave me a sidelong glance and said, "You've been watching too many western movies."

Now, as Baptists begin to look toward ministries with the blind, I'd like to answer some of the foolish questions Baptists will want to ask blind persons—I've already asked most of them.

"**Why don't you have a guide dog?**" I asked Lorraine Williams a 30-year-old member of my church. "You don't have to feed a cane," she replied.

Ms. Williams said people do ask all sorts of things that they could have figured out themselves, such as,

"Can you get around your house all right?" or, "Can you find the kitchen in the mornings?" She said these are mostly "sweet old ladies" who mean no harm with their questions.

She said people will sometimes ask, "Did you see so-and-so on TV?" then get self conscious because they said "see."

"I used to watch a lot of soap operas, though," said Ms. Williams. "They move so slowly they're easy to keep up."

She added that you could miss several weeks of a soap opera and still keep up." C. H. Melton, professor at Clarke College in Newton, Miss. said the news and special programs are easy to keep up

with, but some of the westerns move too fast. "Usually, I have something better to do (than watch TV)," he adds.

**How do you know what change you're getting when you buy something?** "I try to make sure someone is with me when I'm paying cash," says Ms. Williams.

"Normally I carry only \$5 bills," states Melton. "That way the only change they can give you is ones and change."

**Don't you trip over a lot of things?** "I keep bunged up shanks all the time," said Melton. "But I've never broken a bone."

"**There are some standard shunbusters,**" laughs Ms. Williams. "A coffee table—even knowing it's there doesn't help."

**Don't blind people have some gift that's been given to compensate for their blindness?** "That's a lot of malarkey," said Melton.

"The idea that blind people have been given special gifts—they run the gamut of talent just like everybody else."

"**People ask me if I've got good hearing,**" said Ms. Williams.

"**You think you're deaf, dumb, blind, crippled and void of feelings just because your eyes don't work?**"

Evangelist Jay Waugh, on a trip to the Holy Land, had an old lady

shout at him. "She literally shouted, 'Are you blind?'" I said, "Don't see a wink." She said, "Well, what are you doing taking a trip like this?" I told her, "There's a whole lot you don't see with your eyes."

## Survey shows SBC leads in resettlement decline

ATLANTA (BP) — Refugee resettlement in the United States has declined in 1981, and Southern Baptist efforts have decreased more drastically than the national trend, recent reports by resettlement officials show.

Southern Baptists have settled less than one-third of the 1,555 people they helped in the first four months of 1980 said Donoso Escobar, manager of the SBC refugee resettlement in Atlanta. Southern Baptists settled 593 refugees through April 1981.

Meanwhile, nationwide resettlement for the same period fell more than 48 percent—from 57,686 to 39,928, said Linda Gordon, chief data analyst for the U.S. Department of Health and Human Services' Refugee resettlement office.

The slowdown started last September, when English language and U. S. culture orientation classes were started in Indochinese refugee holding camps, Gordon claimed. The classes detained refugees in their camps longer. Too, fewer refugees, especially Indochinese, are eligible and willing to resettle to the United States.

But SBC officials noted the United States still is not meeting its quota of eligible refugees and blamed the resettlement slowdown on state-side factors.

"Resettlement has slowed down basically because of economic reasons," said Randy Cash, SBC refugee resettlement coordinator. "With inflation the way it is, folks are a lot more careful how they spent a dollar these days."

Naha, Okinawa — Naha Baptist Church has purchased two weekly television "spots" advertising church services. Naha Baptist, Okinawa's largest Christian congregation (200 members), is the first church in the area to use television to reach the population.

## Carter will pass up SBC in Los Angeles

PLAINES, Ga. (BP) — Former President Jimmy Carter says he has no ambition eventually to become president of the Southern Baptist Convention, the nation's largest Protestant denomination.

In an interview with Baptist writers at Maranatha Baptist Church in Plains following services May 24, Carter also downplayed the current controversy in Baptist life over scriptural inerrancy, stating that in the eyes of most Americans, all Southern Baptists are fundamentalists. Even the so-called "moderates" in the denomination are so perceived, he elaborated, because Southern Baptists "believe in the Bible."

"I don't have any real concern about what is going on in the Southern Baptist Convention as a threat to our denomination," Carter said. "Our God is certainly strong enough to accommodate human differences and still love us."

Responding to questions concerning his personal plans in denominational life, the former president said he will spend the first year out of office writing a book on his presidency, setting up offices in Plains and Atlanta, and organizing his papers for a presidential library.

"After that, I expect to have an expanded life as a Baptist layman, as I did before," the 56-year-old Carter went on. Recalling his previous service as a trustee on the SBC Brotherhood Commission, he said he "would consider" similar service to a denominational agency in the future.

**Declined**

Carter declined an invitation from the SBC committee on order of business to speak at the upcoming meeting of the convention in Los Angeles, but says he looks forward to "doing it in the future." Carter was invited by the committee after President Ronald Reagan declined the same time slot.

Asked if he would some day allow his name to be placed in nomination for SBC president, as recently suggested by Editor Marse Grant of North Carolina Baptists' Biblical Recorder, he answered: "I don't have any ambitions along that line."

On another matter, Carter said that while taking a Southern Baptist mission tour is a possibility, full-time missionary work is not in his plans. He said that a comment he made while in the White House about such a possibility "has been greatly exaggerated."

The comment was made in May 1978 at a meeting in Washington in which top denominational leaders, including then-SBC President Jimmy R. Allen, put on a Mission Service Corps fund-raising dinner for wealthy Southern Baptists from across the nation. Earlier the same day the group were guests of President and Mrs. Carter at the White House at a gathering which drew criticism from some quarters.

"I thought a lot about the propriety of it and didn't see any inherent conflict in my role as leader of this nation and my role as an interested active Baptist layman," he explained. "Rosalynn and I were pleased to see the program launched." The Carters, he said, have been active supporters of a Mission Service Corps volunteer.

**On controversy**

The former president's comments on current SBC controversy also included some general observations about fundamentalism. "I think there is a trend toward fundamentalism" in the country, he said, adding that generally, "I favor the trend" insofar as it represents a return to "fundamental commitments, fundamental issues."

But the fundamentalist should remember Christ's admonition not to judge others, he warned, adding that the tendency in fundamentalism toward "human condemnation of other humans" is contrary to Jesus' teachings.

Carter also said that he, Mrs. Carter and daughter Amy had little difficulty readjusting to life in Plains after the glamour of White House living. He described Jan. 20, the day of Ronald Reagan's inauguration, as "one of the happiest days of my life" because of the release just hours after he left office of the 52 American hos-

tages in Iran. Their release, he said, was an answer to prayer.

"So I didn't get out of office at all with a feeling of despair or anguish or even of thanksgiving for the relief of burdens," he declared. "I enjoyed the presidency and I appreciated every day the chance to serve."

## Two millennia plus of membership noted

Some two thousand six hundred and seven years of continuous membership was revealed recently when more than 80 senior adults met in the Fellowship Hall of the Ray Memorial Education Building of the First Baptist Church, Starkville, to share a banquet meal.

The banquet, the first of three activities honoring the senior adults of the church, recognized Mrs. Ossie Lou Lewis, 83, as having been a member of the church longer than any other. Affectionately known as "Ossie Lou," Mrs. Alvah Lewis has been a member of the church for 70 years.

On the following afternoon the church continued its focus on senior adults with a shut-in church service in the Applegate Music-Education Building. The purpose of the service was to bring wheel chair or handicapped individuals into the church for a sermon by the pastor. Special music was provided for the meeting which closed with the Lord's Supper.

The climax of the senior adult week was on Sunday morning when the entire church service was planned and carried out by the senior adults.

**The Church Past and Present** was presented by L. L. Mullins, Sr.; while Mrs. Frances Scales gave **The Hope and the Future** of the church. Mrs. Scales is the daughter of J. D. Ray, who was the pastor of the church for 30 years.

Raymond Loyd is pastor.

## Auchmuty, Wallen discuss report

(Continued from page 1)

Auchmuty believes there ought to be a bylaw approved by SBC messengers that standardizes and gives continuity to all committee procedures rather than each committee adopting its own rules and guidelines year by year.

Wallen feels the matter should not go to the SBC Executive Committee since many of them have never served on the committee on boards and would not know the problems. Auchmuty feels, however, such would be in order for study and recommendation.

"Whether by amendment or from the Executive Committee," said Auchmuty, "I want the convention to vote on it."

## WMU to sponsor mission action workshop in Jackson

A Mission Action Workshop sponsored and conducted by Mississippi Woman's Missionary Union will be held Thursday, June 25, from 6:30 p.m. until 8:30 p.m. at the Ridgecrest Baptist Church in Jackson.

The workshop will be led by Marilyn Hopkins, BYW Consultant and assisted by Mrs. David (Ashley) Womington, BYW director at the Ridgecrest Church.

The cost for the workshop will be \$2 per person which includes supper and materials. Reservations must be made before Tuesday, June 23, by writing to the WMU office, Box 530, Jackson, MS 39205.

The workshop will deal with specific helps in discovering and conducting mission action projects for Baptist Young Women's organizations. BYWs should bring notebook, *Contempo*, and *Mission Action Project Guide*. The dress for the workshop will be casual.

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# Baptists, Muslims dialogue, agree on Almighty Creator

POMONA, Calif. (BP) — A score of Baptists and Muslims discussed in detail their differences and common beliefs during a Muslim-Baptist dialogue, focusing on their common beliefs in one Almighty Creator and their differing views on Jesus Christ and the prophet Mohammed.

The dialogue was jointly planned and sponsored by the interfaith witness department of the Southern Baptist Convention Home Mission Board and the Islamic Center of Southern California with sessions at the Kellogg West Center of California Polytechnic University in Pomona.

Akbar Muhammed, associate professor of history at State University of New York, called the dialogue "another landmark in the long road to mutual understanding and respect."

"In view of the past hostilities bet-

ween our two groups, it seems that our optimism must be tempered by historical and religious realism and with patience and forbearance," Muhammed said.

Former Southern Baptist missionary to Iran George Braswell observed that the dialogues had accomplished a lot in mutual respect and understanding.

"Patience allows us to both seek and listen, to agree and disagree, to search and to find, and to actively wait until the other in openness to the truth in our religious traditions and experiences," said Braswell, professor at Southeastern Baptist Theological Seminary, Wake Forest N.C.

Glenn Iglesias, director of the interfaith witness department for the SBC Home Mission Board, said he felt the meeting, the first of its kind, resulted in significant agreement, yet open disagreement, and honest willingness to deal with the differences.

Most disagreement centered around the Muslim's view of Christ and the Baptist views of Mohammed.

"Muslims believe Jesus was a prophet whose mission was to the Israelites (Jews), but that he was no more than a messenger," said Muhammed. Muhammed based his views primarily on the passages from the "Qur'an" (Koran) and Hadith (sayings attributed to the prophet Mohammed).

In a closing evaluation, Maher Hattab, a physician and chairman of the Islamic Center of Southern California, pointed out that Muslims are in America to stay, and Christians should face that reality. "We are not planning to be a Muslim minority in America, for we reject the minority mentality," he said. "We want to relate to others with mutual respect and love and understanding."

# The Baptist Record

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## Editorials

*What is the reason for battle? . . .*

### If it's the Bible, there will be no winner

Before most Mississippi Baptist homes receive the next issue of the *Baptist Record*, the Southern Baptist Convention will be almost over. Some will not receive the next issue until it is over.

A burning issue that evidently cannot be escaped at this year's convention is the attitude of Southern Baptists concerning the Bible. At least, that is what many of the protagonists say is the issue. Others flatly declare that it is power.

If it is power, let's so define it and resign ourselves to a pitched battle.

If it is our attitude concerning the Bible, let's draw back and reassess our positions. Surely we don't have to

throw up battlements. Surely we can come to some common ground of agreement that will allow us to use it as a guide both for our own lives and for our witnessing endeavors around the world. Surely we can agree that it is the inspired Word of God, and we can rally around that concept in order to declare its message to a desperate world that we see deteriorating every day before our very eyes.

Why must we argue about our call to action while the world falls apart because our action is inadequate?

If there is to be a battle, may the winners be those who would agree that we have been called to "Go . . . and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Actually, if there is to be a battle over our attitude concerning the Bible, there will be no winner.

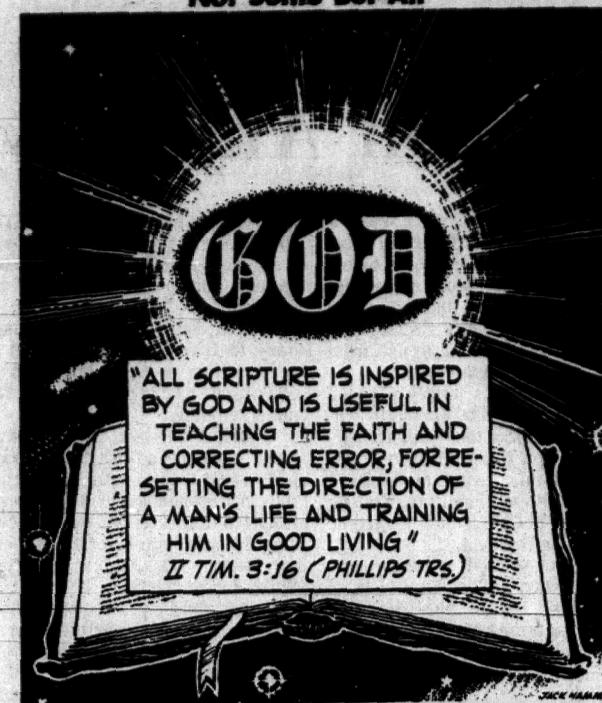
How can we teach them to observe all things "whatsoever I have commanded you" if we argue about the commandments? How can we expect the Lord to be with us at all, much less "unto the end of the world," if we cannot teach them "to observe all things whatsoever I have commanded you?"

We are missing the mark, sadly and tragically. By the grace of God, let us at least try to get our priorities straightened out.

We must agree, of course, that the Lord can accomplish His purpose without us. Perhaps it is selfish to want to be a part of that accomplishment. If so, let us admit to selfishness. Whatever the reason, let us not give up the cause because of our own default.

He said that if we will go and teach and baptize that He will be with us until the very end. Let us hang onto the promise with every fiber of our being.

But more than being the recipients of a promise, we must go and teach and baptize because He told us that is our mission. It was the Lord speaking. We cannot entertain failure.



*Freedom of religion . . .*

### A foundation stone for liberty

Baptists have always been in front of the movement toward religious liberty. Among Mississippi Baptists, Religious Liberty Sunday is to be observed June 7; and it should be an observance of special significance.

Baptists were instrumental in the movement to have the first 10 amendments, or the Bill of Rights, affixed to the United States Constitution. The first of these amendments establishes that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the

people peaceably to assemble, and to petition the Government for a redress of grievances."

This is the stockpile around which is established our freedom of religion, or religious liberty. On the steps of the U.S. capitol George W. Truett, then pastor of First Baptist Church, Dallas, said that "religion must be forever voluntary and uncoerced." He also declared that no power, whether civil or ecclesiastical, can "compel men to conform to any religious creed or form of worship."

This concept we must protect. It is, of course, a continuing concern; but June 7 has been established as a day to be left free to practice our religion as

give special consideration to religious liberty.

We in the United States have very little concept of the circumstances that would surround the loss of religious liberty. We have had such liberty in its complete form for all of our lives. We have the liberty of practicing our religion in whatever way we choose or not practicing any religion at all if we so choose.

While we as Baptists deplore the fact that many choose not to profess any kind of religious persuasion, we must agree that such right is to be afforded everyone if on the other hand we are to be left free to practice our religion as

we choose. The remedy for dealing with those who profess no religion is to provide a witness to them that would cause them to alter their decision.

In many subtle ways there are forces that are endeavoring to chip away at complete religious freedom in our nation. There are those who want to hem in our freedom in some respect either through taxation procedures or by seeking to force all religious thought into their own molds.

We must be ever vigilant in order to maintain our freedom of religion as we now have it. Freedom of religion is a foundation stone for all other freedoms.

Ever since I read last fall that Woodville Church was opening a mission at Fort Adams, I've been wanting to see that place. It amazes me that the spot has not been made a state park. Sunday, May 24, W. D. and I drove to Fort Adams for the dedication of the mission building. At Woodville we turned west and followed curving 24 to its end at a dirt trail and a "Posted" sign. There at historic Fort Adams we found a dozen or so houses, a store or two, a few trailers, tiny St. Patrick's Catholic Church in a pecan orchard, and a newly painted white house that is the Baptist mission (see story on page 5). I could see French influence in the architecture of some of the old houses. But where is the Mississippi River? I wondered. A mile or more away, I learned. About a hundred years ago, it started to change its course. As the river moved farther west, the busy port town declined.

I let my imagination run wild, picturing faces from the past. There was Antoine Davion, French missionary-priest, who in 1698 came from Canada to this promontory above the river, and lived among the Tunica Indians for 20 years. One day the Indians entered the mission chapel and found the priest on his knees, dead. Since the man had died praying, the Indians buried him underneath the altar, and named the place Davion's Rock.

Then in 1764 Arthur Loftus, British major, was on his way up the river to Illinois. The Tunicas fired on him from Davion's Rock and killed him. After that the bluff was called Loftus Heights.

In 1797, James Wilkinson, American general (later said to be a traitor to his country, because of various conspiracies), instructed Isaac Guion to (Continued on page 5)

## Fort Adams

## Letters To The Editor

### An appeal from Southern Baptist church historians

G. Hugh Wamble

We believe the Southern Baptist heritage is precious. It has been won by sweat, blood, and tears and passed on to us by noble saints of God. All Southern Baptists need to defend and protect our heritage. In a time of denominational crisis and controversy, subtle changes occur which erode our Southern Baptist heritage. We think this is the case in the current denominational conflict.

As students and lovers of Southern Baptist life, we plead for three things:

**One, we appeal for the preservation of Baptist discipline.**

are (1) The authority of holy scripture, (2) The autonomy of the local church, (3) The freedom of the soul before God, (4) The priesthood of every believer, (5) The centrality of religious liberty, and (6) The separation of church and state.

**Two, we request Southern Baptists to remember the purpose and intention of the SBC.** According to its constitution, the SBC was organized "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel . . ." The historic heartbeat of the convention and the source of its unity and strength has been a commitment to evangelism and missions. We would caution against any action which would turn the SBC from a missionary organization into a doctrinaire and churchly body like so many other denominations.

**Three, we plead for a reaffirmation of our historic position concerning the centrality of the Bible and our aversion to creeds.** Southern Baptists have always been a people of the Book who believe and believe in the Bible. Let us not permit human statements about the Bible to replace what the Bible says about itself. The historic Baptist position is that nothing stands between the individual and the Word of God but the Holy Spirit.

In closing, we appeal to all Southern Baptists to continue in their efforts to understand, teach, and enhance the Baptist heritage. Also, we appeal to Southern Baptists to support all SBC agencies which are involved in upholding and spreading the Baptist heritage. Moreover, we appeal to these agencies to lay a new emphasis on exalting and preserving the Southern Baptist heritage.

It is very unfortunate when an atmosphere of distrust is created by use of emotionally-charged terms such as "denominationally controlled state papers, Gatlinburg Gang, liberals and modernists, fundamentalists, etc. All these defy universal definition and seem to accomplish little more than headlines. Let's face it, both sides of this issue have attacked and counter-attacked enough. Too much has been said already that did not need to be said, and too little about forgiving one another.

This is a crucial hour: California is watching to see how this great denomination handles conflict and disagreement. My prayer is that we will come together, putting our normal disagreements in the background, publicly committing ourselves to telling the world about Jesus. We must show by our conduct that we believe I John 4:21, "this commandment we have from Him, that the one who loves God should love his brother also."

Michael K. Olmsted, Pastor  
First Southern Baptist Church  
Lompoc, Calif.

### Too little about forgiving

Editor:

Recently I received an unsolicited copy of one of the "Independent" Southern Baptist newspapers, filled with information about the inerrancy issue, the Los Angeles convention, and Bailey Smith, all from the "conservative" point of view. This particular issue was particularly upsetting to me.

It is very unfortunate when an atmosphere of distrust is created by use of emotionally-charged terms such as "denominationally controlled state papers, Gatlinburg Gang, liberals and modernists, fundamentalists, etc. All these defy universal definition and seem to accomplish little more than headlines. Let's face it, both sides of this issue have attacked and counter-attacked enough. Too much has been said already that did not need to be said, and too little about forgiving one another.

It is unfortunate when there is so much criticism of a man such as Bailey Smith. If we Southern Baptists

claim to be missionary-minded people, why not have a missionary-minded, evangelistic president? As for his appointments, what president has not appointed people who agree with his in basic beliefs? What president would not? Certainly he has done an admirable job during a difficult time for Southern Baptists.

It is very unfortunate that the word "control" keeps coming up. I have not met a single Southern Baptist yet whose thinking could be controlled by any committee or agency. We are as independent as they come; we have just chosen to cooperate. Isn't that basic to Southern Baptist principles of organization?

It is past time we begin to listen to the Word we talk so much about:

(1) to those who want to attack and counter-attack (Jas. 1:19) "... be quick to hear, slow to speak, slow to anger."

(2) to those who may want to control (Mt. 20:26) "... whoever wants to become great among you must be your servant."

(3) to ... (1 Cor. 13:35) "All men will know you are my disciples if you love one another."

I have been a Christian 16 years, Southern Baptist by choice-eight of those years, conservative in theology, graduate of a Southern Baptist seminary, a Southern Baptist pastor three years, and proud to be able to say this. Southern Baptists have always had differences, but I believe much of what has gone on the past two years has been detrimental to the cause of Christ. We need to again be reminded "doers of the Word, not hearers only," not debaters, or theological nitpickers either.

Wayne Hatcher  
Fayette, MS

### Independent seminary

Editor:

In *The Baptist Record*, April 30, 1981 issue, I read on the cover page and I quote from that article: "Kenneth Chafin, pastor of South Main Baptist Church, Houston, Texas, also criticized Bailey Smith's appointments, inferring that a number of appointees have degrees from independent seminaries and 'para-Church organizations.'

I have for a long time admired the work and the man, Dr. Kenneth Chafin; and I have read most of his writings. However, I believe he made a mistake in making such a statement as this. It is something that could have gone unsaid; and if he truly believes this way, then I feel he has made a mistake that he should correct. I dare not take anything from this man no matter where he got his degrees; and I do not believe he has a right to take anything from me simply because my doctor's degree came from an independent seminary, Luther Rice.

I simply believe we need to be out there knocking on doors and going to

our great Southern Baptist Convention with spirit of not to unseat a president that has done all he knows how to do and in the best way that he knows, but to lift up our Christ and let the world know that the Southern Baptist Convention, the roots of which grow deep in this great freedom that Christ has given to us, is concerned first about getting men into heaven and not so much concerned about getting another man into the place of the president.

Don Nerren, pastor

New Zion Baptist Church  
Braxton

Whatever else might be said about Edd Doerr, it must be noted that he does not work for Southern Baptists. And in all fairness, it must be noted also that the pamphlet that is mentioned was one authored by Doerr in which he pleads for not having a constitutional convention in order to rewrite the U. S. Constitution. The portion on abortion is illustrative. Jerry Falwell's activities, of course, have no bearing on the evangelistic endeavors of Southern Baptist churches.—Editor

### Twisted statistics

Editor:

A last-minute story slandering seminary students of the 1970s, based on 1976 master's thesis, is designed to inflame SBC messengers and thereby influence votes. It deliberately misuses a statistical table from the thesis by interpreting it to mean that many deny God, virgin birth, etc., when in fact the table reports only those who chose the most right-wing, conservative of six statements about belief in God, etc. No student chose the statement denying belief in God. I personally reject the validity of the six theological statements concocted by a Lutheran and a non-Christian sociologist (Glock and Stark) as a "Christian Orthodoxy Index."

Duke K. McCall, president  
Southern Seminary

McCall is referring to a table presented three times in the latest issue of *SOUTHERN BAPTIST JOURNAL*, the publication of the Baptist Faith and Message Fellowship. The table was taken from the book, *THE BIBLE IN THE BALANCE*, by Harold Lindsell, the former president of the Baptist Faith and Message Fellowship. According to a seminary spokesman, Larry McSwain, Lindsell went to the seminary to do research for his book and decided to make use of a survey fashioned by Glock and Stark and used by seminary student Noel Hollyfield for his master's thesis. The survey was in the form of a questionnaire that gave the possibility of several answers on belief in God, divinity of Jesus, belief in miracles, belief in life after death, belief in the existence of the devil, and belief that Jesus walked on water.

The variety of answers came in such options as a simple yes, yes but there was a time of doubt, yes but doubts have come and gone, yes but I still fight against doubt, and no. The options are paraphrased, not literal. No one chose the no answer. The idea was to determine the extent of influence a person's environment and surroundings have on his response to religious beliefs.

Lindsell had taken the survey results and used only the simple yes answer in presenting a table of percentages of those at the seminary who believed in the various areas.—Editor

# Cuban churches alive, growing in Marxist state

**EDITOR'S NOTE:** Jim Newton, Atlanta bureau chief for Baptist Press and news editor for the SBC Home Mission Board, traveled to Cuba at the invitation of Wall, editor of Christian Century; Martin Bailey, editor of A.D. magazine; Roy Beck, associate editor of United Methodist Reporter; Susan Woolfson, managing editor of World View; and Kenneth Briggs, religion news editor of the New York Times.

By Jim Newton

HAVANA (BP) — Baptist churches in Cuba are alive, well and growing, but are troubled by a shortage of trained leaders and a thorny question of church-state relations.

Cuban Baptists are quietly debating among themselves whether they can or should cooperate with the humanitarian and social goals of the Marxist government without compromising their theological integrity.

Although many churches are small and suffer from leadership drains caused by the exodus of thousands of Christians, there are more than 16,000 Baptists in Cuba belonging to three groups.

The Baptist Convention of Western Cuba, affiliated with the Southern Baptist Convention, is the largest with 105 churches and about 6,300 members.

The Baptist Convention of Eastern Cuba, affiliated in the past with the American Baptist Convention, has about 6,000 members and an independent group, "Bautistas Libres" (literally, "Free Baptists") has about 4,000 members.

Baptist leaders in Cuba say they have amicable relations with government officials, although their relations admittedly are not as favorable as those between the government and the Ecumenical Council, the Cuban equivalent of the National Council of Churches.

"We acknowledge the possibility of joint work between honest Christians and Marxists in building a new society in our country," said Jose Felipe Carneado, member of the central committee of Cuba's Communist Party who for 20 years has coordinated the government's church-state policies.

At least two professors at the Protestant Seminary in Matanzas, Cuba, the president of the Ecumenical Council, and a few Presbyterian pastors and laymen say it is possible for a Christian to be a good Christian and a revolutionary Marxist. Most Baptists, Catholics and Seventh-Day Adventists would not go that far, but agree there are some similarities between Christianity and communism's social goals.

"We are not Marxist, but I believe there is a social dimension to the gospel and we must get the gospel into all areas of society," says Raul Suarez, pastor of First Baptist Church of Marianao, a suburb of Havana.

Suarez acknowledges he is more lib-

eral than most other Cuban Baptist pastors. He is vice president of the Ecumenical Council and leader of a recently organized group called COEBAC which draws about 100 members from all three Baptist groups but has no organic relationship with any of them. COEBAC — "Coordinacion Obrero Estudiantil Bautista de Cuba" (Cuban Baptist Coordination of Workers and Students) — is the only Baptist member of the Ecumenical Council.

Neither of the official Baptist conventions is a member of the Ecumenical Council, and convention officials consider COEBAC a renegade group uncooperative with the convention but cooperative with the government and Ecumenical Council.

Defending COEBAC's cooperation with the government, one young man says there are many good things in Cuba which Baptists can support, such as, the struggle against poverty and goals to give everyone in Cuba "an opportunity to live fully."

"Those who have understood this and cooperate along that line are opposed by those (Baptists) who maintain traditional theology that to participate in government efforts to improve the welfare of society is bad, and that communism is the anti-Christ," he adds.

"Although churches have not been divided into two groups, there is a great ideological struggle within the convention," he observes.

The struggle came to a head last September when four professors at the Baptist Seminary of Western Cuba, including Suarez, were dismissed without explanation.

Convention officials appear reluctant to talk about the reasons for the dismissal, but Suarez and his group are not. The four professors were fired, Suarez believes, because they had publicly indicated they were willing to help in the social tasks of the revolution.

"We are not against the revolution," says one Baptist pastor, "but we believe in the Baptist principle of separation of church and state."

"The only thing I can find against the revolution is discrimination against Christians," says another Baptist leader. "If there were no discrimination against Christians, I could support the Marxist government with

no problem."

Carneado and other government officials insist that job discrimination against Christians is against official policy. "It may be possible that this might happen as the position of someone on a lower echelon, but it is not the policy of the government."

Carneado and most religious leaders against the Christians who most strongly opposed communism have left Cuba by now.

Baptist leaders estimate about 4,000 members from the three conventions have left since the revolution began in 1959, including some 50 pastors from the Western Cuba Baptist Convention, about half of the strength.

With only three full-time students at the Baptist seminary in Havana, Baptist leaders say they need every trained pastor and leader they can get. Seminary officials hope at least six or eight new full-time students will enroll next fall.

When 25 pastors indicated a desire to leave Cuba during the Freedom Flotilla, a cry arose from the churches pleading for the pastors to stay. Only a few left the country, but 17 still want to leave, says one convention official.

"We need them to stay here in Cuba," he says. "Cuba needs Jesus Christ. We need leaders. If they left to go to the United States, we would have to train more pastors to take their places."

Even Suarez agrees, summing up the strong feelings of the people this way: "Christ is in Cuba. He has not gone away. Nor will he go away. We will be with Christ in Cuba."

## From sandwiches to HMB help, church finds ways to finance

RUFFS DALE, Pa. (BP) — When a tiny mission Sunday School first brought a man to Ruffs Dale to talk about being pastor, members had to sell sandwiches to help buy his plane ticket.

Now Ruffs Dale Baptist Church has 115 members, and directors of the Southern Baptist Home Mission Board have voted to provide James L. Smith with church pastoral assistance.

Smith and his wife, Jimmie, were among 54 persons named to missions service by board directors during their May meeting. But the Smiths' affiliation with the Ruffs Dale church dates to June or 1979, when Smith first visited the congregation.

"At this time there were just two adult men, the only working members" out of 21 people, Smith said. "They sold hoagies (sandwiches) to anyone who would buy them, had yard sales and special offerings to raise the funds needed" for the airplane ticket.

"I felt then that if a group of Christians could exercise such faith . . . then I could do nothing less but trust the Lord to supply my needs," Smith said.

Since then, the group has constituted into a church and has won three awards from the Baptist Sunday School Board for growth. Ruffs Dale members also have led the state convention in church study course credits.

But the church is not gloating over its success, nor is it resting on its new support from the Home Mission Board.

"There have been many steps forward," Smith said, "and we see down the road that God shall lead us to help give birth to new works in our area."



A crowd of 70 or 80 persons from Woodville and Fort Adams gathered for the outdoor service Sunday afternoon, May 24, to dedicate the Fort Adams Baptist Mission building. A mixed ensemble, women from Woodville Church, presented special music, accompanied by pianist Darlene Ford.

## Baptists invade Fort Adams, dedicate transplanted house

By Anne W. McWilliams

Baptists have re-invaded Fort Adams. Woodville Baptists dedicated a mission building there May 24 on a piece of land that belonged to Fort Adams Baptists but had lain empty, except for a scattering of graves, for nearly a hundred years.

Last summer Woodville Baptists were saying, "Let's start a mission." They considered Lake Mary, resort community for hunters and fishermen, and Fort Adams, historic village, at the tip of curving Highway 24, and 22 miles from Woodville. Fort Adams was chosen. Though some said, "Nothing down there—not enough folks to attend a mission, just weekenders," still more said, "Let's give it a try." While search for a site was on, Hubert Curry overheard the discussions and dropped a bombshell. A plot of land in Fort Adams was available and he, Hubert Curry, might say how it could be used.

Curry was born in 1907 in Fort Adams. As a boy, he saw the old Baptist church, even then a fallen ruin on a two-acre patch. He and other Baptists went to church and Sunday School at the schoolhouse in Fort Adams until the late 20's or early 30's, when attendance declined to near zero. Then he started going to the Woodville Church.

As the last living person who held membership in the Fort Adams Bap-

tist Church, Curry told the Woodville congregation they could have the church land for a mission site. "It was like a miracle," said Ben Carlisle, the Woodville pastor. The bell of the old Fort Adams church is on the lawn of the Woodville Church. Curry gave permission for it to be moved from the church ruins.

In September, 1980, Woodville Church bought a house in Centreville, and had it moved to Fort Adams. Woodville men took out partitions to form a room large enough for worship services, but left one small room for Sunday School, and a kitchen. They painted, put in electricity and screens, and a butane tank, and laid carpet. One member gave concrete for sidewalks. A couple paid for a piano, an anonymous gift.

Bob Rogers, mission pastor and minister of music and youth at Woodville, said, "The endeavor gave the church a deeper sense of purpose and mission. As people gave their time in painting and fixing up, they themselves were being missionaries."

The first 9 a.m. preaching service was held November 2, 1980. Leaflets had been handed out, advertising the meeting. "We expected 10 or 20," Rogers said, "but 30 came that first day." That doubled within a few months. On May 24, there were 57 present. In December, the mission passed its \$100

Lottie Moon Offering goal by giving \$135.

Women from Woodville and Fort Adams began talking about adding a Sunday School (for preschool and older children) to the early morning preaching services. This was done in March, 1981; beginning enrollment was 10.

Though there's a small Catholic church in Fort Adams, there's no other Protestant church, either in the town or in the nearby area. Therefore, the mission has invited persons of other denominations to worship with them. Methodists, Presbyterians, Church of Christ members, and others have done so.

Bob Rogers was ordained to the ministry by the Woodville Church Feb. 22, 1981. On Easter Sunday he performed his first baptismal service, after a woman at the mission made a profession of faith in Christ. Rogers was born in New Orleans, son of Chaplain and Mrs. Robert H. Rogers. He claims Immanuel, Greenwood, as his home church. (He said that Greenwood youths plan to visit Fort Adams in June to help with a survey.) Rogers was graduated from MC in 1980. He attended New Orleans Seminary for a semester, then married Mary Wade of Lake at Christmastime, and moved to Clinton and did substitute teaching while Mary was completing her final

semester at Mississippi College. He plans to resume his studies at New Orleans while continuing to serve at Woodville and Fort Adams. He and his wife have been visiting Fort Adams residents on Saturdays. She leads the singing at the mission.

For the May 24 dedication service, Jimmy Simeon, Centreville pastor, spoke. The crowd of 70 or 80 sat in chairs on the lawn of the Fort Adams Mission.

Roger McGraw, Woodville, chairman of the Building Committee for acquiring and refurbishing the house, presented the key to Pastor Rogers. A Mixed Ensemble from the Woodville Church sang, "Bless This House." Others on program were Ben Carlisle, the Woodville pastor; John Paul Jones, director of missions, Mississippi Association; and Enloe Kee III, and Henry Strickland.

A reception followed the service, with Nancy Rosenblatt as social chairman and Bill Brock, in charge of flowers.

The Joint Committee serving in establishment of the mission included Ben Carlisle, Bob Rogers, Mrs. Inez Creel, Mrs. Martha Hewes, Mrs. Gwen Jensen, Enloe Kee III, and Henry Strickland.

When Hubert Curry dropped that bombshell, he may have opened a new day for his birthplace.

Thursday, June 4, 1981

BAPTIST RECORD PAGE 5

## Vandalism continues against Baptists

VAULX EN VELIN, France (BP) — A gunman who fired into a church congregation in prayer left no injuries and little damage, but for a small, growing Baptist congregation in Vaulx En Velin, the incident was only one of many acts of violence in more than two years.

Three plate glass windows have been broken at the church, the front door and two small rear windows shattered, and a metal security door in the rear of the church crushed and its concrete supports chipped away, according to Southern Baptist missionary Mark Sutton, pastor of the church.

The gunman fired at the congregation at a night meeting following the showing of a Billy Graham film attended by some Muslim young people.

The vandalism is a problem shared by other evangelical churches, including four which were damaged or destroyed by fire, Sutton says. Several groups, including Baptists, Methodists, Assemblies of God and Pentecostals minister in the Lyons metropolitan area, where 1.25 million people live.

Also, Bibles have been made available in French and Arabic. Many Muslims in France have only a speaking knowledge of Arabic and are grateful to learn how to read their native language.

Despite the problems Sutton says his church is growing. Up to 40 people may attend a Sunday worship service, and the church is contacting more who are interested in Christian worship.

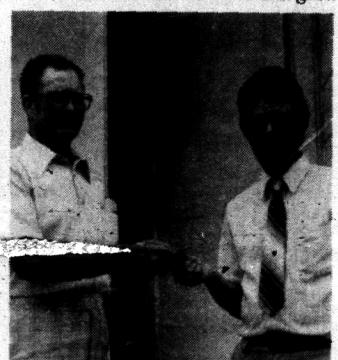
The church plans to hold a revival in a city park next fall if it can get government permission. "This could be a turning point in our witness to the community," Sutton says.

## Faces and places . . .

(Continued from page 4)

built a fort on this peak "to keep an eye on the Spanish across the river." In April 1798, Congress set up the Mississippi Territory. In August of that year, Wilkinson and his military leaders, John Hamtrance, Andrew Marshak, and Merriweather Lewis, took over the fort.

The location was good, for the fort on a 60-to-80-foot precipice was not visible to travelers on the river. From Block House Hill (or Mt. Washington), the 400-ft. look-out point, Natchez could be seen on a clear day 35 miles to the north. Wilkinson named the fort for President John Adams, who had told him to have it built. The town that grew



Roger McGraw, left, chairman of the mission building committee, presents the key of the building to Bob Rogers, mission pastor.



Bob Rogers, minister of music and youth at the Woodville Church, is pastor of the Fort Adams mission. His wife Mary leads the singing.



The bell which belonged to the old Fort Adams Baptist Church is now on the lawn of the Woodville Church.

## Clarksdale school may lose tax exemption

Clarksdale Baptist Church pastor Lucius Marion reported that contrary to indications from the judge, only the Clarksdale Baptist Church has been granted a petition to intervene in a major court case.

The Clarksdale Church, Marion, a number of teachers and parents of children at the church school, Rep. Trent Lott, Sen. Jesse Helms, Rep. John Ashbook, and Rep. Robert Dornan all attempted to intervene in a case involving the possible loss of tax exemption for the school operated by the Clarksdale Baptist Church. The written order just received by the church only granted the church's petition.

In a hearing in Judge George Hart's courtroom in Washington, D.C., the groups sought intervention in order to present evidence to reopen the Green v. Miller case which could, if let stand, remove the tax exemption from all Mississippi church schools which do not meet government standards for recruitment of black students.

The Clarksdale church school claims it has never discriminated, yet is facing loss of tax exemption — which could also deny exemptions to any gifts to the church which operates the school.

Said Pastor Marion, "We intend to see it through to the best of our ability."

The church is expected to participate in proceedings to be scheduled by Judge Hart sometime in June.

School trustees have established a legal defense fund.

## Parkhill will mark 25th year

Parkhill Church, Jackson, will observe its 25th church anniversary Sunday, June 14. Following the 11 a.m. service, there will be a covered-dish dinner in the Fellowship Hall. James C. Edwards is pastor.

Copenhagen — At a recent service Bodil Kaspersen, new pastor of the Broholm Baptist Church in Copenhagen, became the first ordained woman minister in the history of the Baptist Union here.



FIVE ACTEENS were presented to CALVARY CHURCH, HATTIESBURG, to be crowned May 10 in a candlelight ceremony. The queens and their crown bearers were, l to r: Sheri Downing, Jeffrey Downing; Beth King, Joseph King; Crystal McMahon, Scott Wilkes; Karen McMahon, John Purvis; Tammy Norton, Emily Hasty.

Two R.A.s, Steve Wilson and David Benedict, lighted the candles for the theme, "The Light of the World is Jesus." Special music was provided by Good Hope Acteens. Leaders Gail Benedict and Frances Downing crowned the queens following the charge by the pastor, Douglas E. Benedict, Sr. A reception followed the ceremony.



GRIFFITH MEMORIAL Church, Jackson's "Men for Fun Team" in basketball won the Hinds-Madison Sportsmanship trophy. Gary A. Knapp is pastor.

## Names In The News...

Benton Cain, of Cain Lithographers, and printer of the Baptist Record, was the recipient of the Boss of the Year award of the Copiah Chapter of the American Business Women's Association. He received the award in a meeting of the group on May 12. Dora Warren-nominated Cain, who is a deacon and Sunday School teacher at First Baptist Church, Jackson.

Curtis Ray Allen, a recent graduate of Williams Carey, is the college's first recipient of the J. E. Byrd Memorial Award. Allen is the pastor of Brewer Church, Perry County.

The award is presented to a student in the Department of Biblical Studies who exhibits outstanding character, academic excellence, and dedication to Christian principles. It was established by Annie Ward Byrd of Nashville in honor of her father, the late James Edward Byrd. Byrd was the Mississippi Baptist Convention's second Sunday School secretary and was twice elected president of the convention. He served in the Mississippi legislature, and as a trustee of Mississippi Woman's College.



MRS. SUSIE LEE, center, was honored as "Mother Of The Year" at Green's Creek Church, Petal, May 10. Mrs. Lee was presented a bouquet of roses and a certificate of recognition. She is shown with her daughter, Mrs. Evelyn Wilson, and her son, Robert Lee. Jimmy Martin is pastor.



JANET GUINN, left, and TANYA COLBURN, right, of Mt. Zion Church, Columbus, have earned three-year medallions in Children's Bible Drill. In the association's drill May 1 at First Church, Starkville, they received the awards. Janet, daughter of Mr. and Mrs. Vernard Guinn, and Tanya, daughter of Mr. and Mrs. Ron Colburn, have completed three years in Children's Bible Drill participation. George Thomas is Mt. Zion pastor, and B. C. Junkin is Church Training director.

### Renewal conference set for October

ATLANTA—"Gathering, Growing, Going" will be the theme for the National Renewal Evangelism Conference, set for Oct. 12-18 at Georgia Baptist Assembly near Toccoa.

The conference will be sponsored by the Home Mission Board and the SBC Brotherhood Commission.

Participants may register for the full week or for Monday-Friday or weekend sessions. Costs are \$125 for the full week, \$100 for Monday-Friday and \$35 for the weekend.

For more information, contact Renewal Evangelism/Home Mission Board/1350 Spring Street, NW/Atlanta, GA 30367.

### Revival Dates

Fannin Church (Rankin County): June 6-June 12; at 7:30 p.m. daily; at 11 a. m. Sunday; Don Eaves pastor; Doug Warren, counselor with the Mississippi Vocational Rehabilitation for the Blind and pastor of the Old Silver Creek Church, Monticello, preaching evangelist; Al and Priscilla Rawls, Millry, Ala., music evangelists. (Priscilla plays the piano and Al sings. Now in full-time music evangelist, formerly served as music minister and as public school music teacher.)

East Side Church, Richton: June 10-14; B. A. Conway of Durant, evangelist; Joe Dale Boutwell, pastor; services at 7 p.m.; homecoming on the 14th, with lunch at the church and special services in the afternoon.

### Revival Results

Trinity Church, Aberdeen, held revival services May 20-24. Its new pastor, Ray Ware, delivered the messages. The church is having Vacation Bible School May 25-29, from 6 to 8 p.m.

## Just for the Record

First Church, Ovett, Jones Association, honored its Senior Adults with a dinner provided by the younger generation. Attending were: Sabra Oden; Mae Jewell Ezell, JoAnn Walters, Pat Breazeale, Mary Nell Landrum, Helen Shows Moore; J. C. Landrum, Anna Bell Landrum, Marie Powell, Jewell Donald; U. G. Landrum, Hosmer Breazeale and Jeanette Landrum. The pastor is Billy Dowdy.

The Acteens of the First Church, Ovett visited the South Mississippi State Hospital of Laurel where they entertained in the pediatric ward by dressing as story book characters, and playing and reading with the children. Those who went were Sara Bates, Melissa Miller, Tracy Donald, Anna Lewis, Glenna Donald, and Becky Bates.

East Side Church, Richton, will hold Vacation Bible School June 1-5, from 6 to 8 p.m. Parents' Night will be June 7.

Bethlehem Church, Jones County, held a special service on Memorial Day to honor present and former members of the church who have served in U.S. military forces. Ex-servicemen present for the service represented three states and several areas of Mississippi. Twenty-four veterans included one (Ralph Balch) who served during World War I; 13 who served in World War II; four in Korea; seven in Vietnam; and one who served during peace time. Former prisoners of war present were Edward Bell, who was prisoner in Japan, and Arnold Flowers, who was prisoner in the Philippines. One man represented the National Guard. Special recognition was given to Sgt. Luther McCarthy, a veteran of World War II, Korea, and Vietnam.

## Immanuel, Natchez, plans note burning

Immanuel Church, of Natchez, plans to have a note burning celebration June 14. All of its buildings are now free of debt. Former pastor Allen C. Johnson of Baker, La. will speak at the 11 a.m. service. Lunch will be served in the Fellowship Hall. The afternoon service, to begin at 1:30, will include special music, note burning, and message by former pastor Ray Walters, who is now pastor at West End Church, West Point.

Furnishing music for the celebration will be Mike and Patti Carter of Natchez, and soloist Sharon Penley of New Orleans, La. All three have degrees in music from USM.

Immanuel Church began in a private home, that of Mrs. Henry Mayers. The group enlarged and a building was rented. Then a tent was erected on a vacant lot and services were held for a while under the tent. A lot was bought for later use.

Donald Bennett was the first pastor. O. L. Ballard, a lay preacher from West Side Church, was the second pastor. When Ballard returned to seminary, Allen C. Johnson was called. During his ministry of eight years an annex of 15 Sunday School rooms was added to the original 11.

Under the leadership of Robert Hughes the present sanctuary was completed and dedicated in 1959. After Hughes left, he and his family worked on the mission field in Africa.

Pastor Ray Walters led in erecting an education building. Billy R. Thomas served as pastor for 6½ years. A bus ministry was begun. On July 6, 1980, Edsoll C. Wells, Sr. began his ministry as pastor of Immanuel Church. Wells, a native of Shubuta, is married to the former Gilda Hutcherson of Meridian.

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Bailey E. Smith is pastor of the First Southern Baptist Church, Del City, Oklahoma, and president of The Southern Baptist Convention. **Real Evangelism** and **Real Christianity** are two of his previous Broadman titles.

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## Staff Changes

**John Claypool** has resigned from the pastorate of Northminster Baptist Church, Jackson, effective July 19, to enter a one year residency in Clinical Pastoral Education at Southern Baptist Hospital in New Orleans.

**Corinth Church, Jasper Association**, has called Michael Wray as summer youth worker. A student at Mobile College, he is the son of Mr. and Mrs. Russell L. Wray. His father is director of associational missions for Choctaw County, Butler, Ala. J. E. Holloman is the Corinth pastor.

**Tommy Purser**, a student at Hinds Junior College, has been called as director of youth and activities at Parkhill Church, Jackson. Purser grew up in the Van Winkle Church.

**Purser** through study at Mississippi College and Southwestern Seminary. The pastor of Parkhill Church is James Carl Edwards.

**Adron Horne** has accepted the pastorate of Bissell Church, Lee Association, and is already on the field. For the past ten years he has lived in Cleveland, and served with the Home Mission Board in the Department of Cooperative Ministries with National Baptists. At Bissell he follows G. L. Ford, who served there as pastor for 35 years.

**James Fancher** of Jackson, who has been serving as full-time evangelist, has accepted the pastorate of First Church, Coffeeville, and begin his duties there May 10. Fancher, a native of Weir, is a graduate of Mississippi College and Golden Gate Seminary. He has served pastores in Mississippi and California. Before entering evangelism, he was pastor at First, Aberdeen. While he and his wife, the former Wilda Trenor, have been living in Jackson; she has been employed with the state WMU department.

## THE VILLAGE VIEW

FROM  
**Baptist Children's Village**

P.O. Box 11308

Jackson, MS 39213



Mother and son make a special team on Parents' Day.

## Mother's Day—have we heard from you?

As this copy is being prepared for the printer, response to our 1981 Mother's Day appeal to Mississippi's Baptist churches has been quite modest. The Mother's Day offering is The Village's most important appeal for support during the entire year and the only appeal during the year which we address to local churches, as organized groups.

If your church has not responded at Mother's Day to the needs of our children, won't you speak a word for us today? If you are uncertain, why not inquire? Ask your pastor or your church Treasurer.



Village housefather Charles Jackson and child "team up" to play rodeo.

### Admitting a child

Several months ago, in this space, we published our annual reminder, containing detailed information about how to admit a child to one of The Village facilities.

Since there was one error in the 1981 reminder, we would correct it here by suggesting to individuals, families, churches, courts or anyone else desiring to submit the name of a child or young person to The Children's Village as a candidate for admission to our facilities; that the interested party

contact our Social Service Coordinator, Mrs. Peggy S. Taylor at P. O. Box 11308, Jackson, 39213.

Mrs. Taylor handles all intake procedures for The Village, for all Village locations. She will be pleased to furnish applications for admission, related materials and all necessary information, upon request. Her office is located on The India Nunnery Campus near Jackson, where she may be reached at Telephone No. 922-2242.

**Petal-Harvey Church, Petal** has called Michael David May as minister of education and youth. A graduate of

William Carey College and now New Orleans Seminary, May is the son of Mrs. Ruth S. May of Meridian and the late Ben F. May. He moved from West Hartsville Church, Hartsville, Ala. where he was minister of education and youth. He is married to the former Karen Jones of Meridian. Jerry Henderson is Petal-Harvey pastor.

**Sabougia Church**, Calhoun County, has called Tim Horton of Duncan Hill and Blue Mountain College as interim pastor.

**Bobby Cobb** from Union County has accepted the pastorate of Randolph Church, Pontotoc County. LaJoyce Busby, who has been serving the church as interim pastor, is available for supply or full time pastorate (phone 489-6319).

**Eddie M. Brady** has accepted the pastorate of Stonefort Baptist Church, Stonefort, Ill. From Louin, Miss., he has served pastores in Florida, Texas, and Mississippi.

**Stan Acy** from Greenwood has been called as summer youth worker at Derma Church, Calhoun County. He will be a junior at Mississippi State this fall.

**Nor there is not a word** in my tongue, but lo, O Lord, thou knowest it altogether (Psalm 139:4). O Lord, thou doest know our weaknesses, our shortcomings. There is nothing hidden from thee. Help us to guard our tongues and refrain from unkind words that will wound others. Keep our tongues quiet when we want to talk. Keep our hearts pure and full of love for thee, O Lord, our Creator. — Lena Scott Price

**The Lord judge between me and thee:** and the Lord avenge me of thee; but mine hand shall not be upon thee (I Samuel 24:2). God does not want us to judge people of their wrongs toward us or to avenge the wrong or to "put our hands upon" them. He is the judge, the avenger. We must live rightly in His sight, and He will make right the wrongs that are committed. We see only our own grievances, while God looks into the hearts of men. "All things will work to the good of those who put their trust in the Lord." — Lena Scott Price



J. M. Wood

Thursday, June 4, 1981

BAPTIST RECORD PAGE 7

## Congregation will reflect whatever image the pastor projects. . . ."

If a pastor says "our people are the most faultfinding people I know," J. M. Wood explained, that "that's like looking in a mirror and saying somebody needs a shave."

Wood, minister of music at Jackson's Broadmoor Baptist Church, was a featured speaker during a series of creative worship conferences around Mississippi recently. In the picture, he is speaking at North Greenwood Baptist Church, Greenwood.

Wood explained that the congregation will usually reflect whatever image the pastor projects.

He said a worship leader needs to avoid "drooped shoulders." "It's okay that you're proud to be working for the Lord," he said.

Wood explained that the pastor is the worship leader for a church. That also means that if there's not a worship experience, that he's responsible. In planning a worship service, the team should keep in mind that the service should be built around the sermon.

Other leaders in the conference included Leon Emery, who directs the Church Administration-Pastoral Ministries Department of the Missis-

sippi Baptist Convention Board, and conference sponsor, and James Barry, of the Sunday School Board.

Barry noted that the Sunday School Board does not have "one neat little package for Southern Baptist worship." He mentioned the greatly varying worship styles among Southern Baptist churches and said he hoped the day never comes "when we must say



Four Mississippi students received doctoral degrees during commencement exercises at New Orleans Seminary May 16. Pictured with Seminary President, Landrum Leavell (center) are: (from left) Gerald L. Stevens, Th.D., of Hattiesburg; Carl Dickerson, Ed.D., of Jackson; William Curtis Ferrell, D.Min., assistant pastor of Broadmoor Church, Jackson; John W. Rudd, D. Min., pastor of Southside Church, Greenville.

## 38 Mississippians get degrees in New Orleans

Thirty-eight Mississippians were among 200 persons who participated in the May commencement exercises at New Orleans Seminary on May 16. Those born in Mississippi, and receiving degrees were:

**Doctor of Education:** Carl Dicker-son, Jackson; **Doctor of Theology:** Gerald L. Stevens, Hattiesburg; **Doctor of Ministry:** William Curtis Ferrell, Jackson; **Doctor of Ministry:** John W. Rudd, pastor of Southside Church, Greenville.

**Master of Religious Education:** Larry G. Hill, New Albany; Bobby J. Cossey, Sr., Pontotoc; Joe B. Chapman, Jr., Lexington; Jerry Wayne Ball, Brandon; Don McCain, Moss Point; Kenneth Gregory Rester, Poplarville; Charles A. Rodgers, New Albany; Steven Ray Stone, Jackson; Albert W. Wilkerson, Sardis; Patti L. Williams, Jackson; Thomas E. Winn, Laurel; Michael Nichols, Enterprise; Dame Thigpen, Cleveland.

**Master of Church Music:** Dwight Edward Crigger, Senatobia.

**Master of Divinity:** Dexter Ware, Crystal Springs; John Kenneth

Rhodes, Poplarville; Kenneth Craig Kirk, Jackson; Thomas L. (Tom) Hollowell, Oxford; Gerald Keith Gordon, Laurel; Dennis Edwin Dunn, Monticello; Edward Morris Davidson, Stonewall; Richard A. Bradley, Waveland; Joseph Jewell Boone, Tyler-ton; Robert Lee Mooney, Jr., Jackson; W. Lamar Massingill, Clinton; Tommy Lee Anderson, Union; Jerry Purser Pitts, Terry; Gerald D. Ladner, Poplarville.

**Associate of Divinity in Pastoral Ministry:** James Terry Plummer, Meridian.

**Associate of Divinity in Religious Education:** J. C. Cooper, Picayune.

Others, with Mississippi connections, getting degrees included: Walter C. Ballard, graduate of Clarke and MC and, until recently, pastor of Emmanuel Church, Nicholson, Master of Divinity; Richard L. Frees, pastor of East Howard Church, Biloxi; Master of Religious Education: Barry L. Webster, pastor of Fellowship Church, Summit, Master of Divinity; and William E. Erwin, pastor at Harrisville, Master of Divinity.

## "Awards . . . '81"

"Awards . . . '81" was the recent special highlight of the evening was Executive Director Paul Nunnery's address to the 1981 Seniors citing that each young person has great reason to consider this milestone in their lives with pride. Following his remarks, each senior was presented with a graduation gift from the Village Staff.

A reception for all residents and guests was held immediately following the ceremony.



Presenting our summer missionaries

Summer missionaries Lisa Smith (1) and Sheryl Griffin (r) are welcomed by Village Staff Member Ruth Glaze.

### Summer holiday — 1981

Many friends of our children in the state are always interested in having the details about The Village's semi-annual holidays, as soon as possible.

The Children's Village believes these two-week visits into private homes to be a valuable part of our child care ministry. It helps Village young people who have not had the blessing of

some time to properly relate to the "real world," filled as it is with private homes.

Moreover, the interest and the kindnesses of our holiday hosts represent a substantial ego-boost for boys and girls who sometimes do not think as highly of themselves as they should.

Mrs. Claire Nowlin, Director of our Department of Social Service, has announced that the 1981 Summer Holiday for all Village boys and girls at all Village locations will begin on Friday, July 24 and end on Sunday, August 9.

Prospective holiday hosts may address their requests for children on the Farrow Manor Campus or in the New Albany Group Home to the Village social worker for North Mississippi, Mrs. Rebecca Rhodes at P. O. Box 168, Independence, 38638, if they wish.

Otherwise, inquiries for all Village children for this holiday period should be addressed to Mrs. Claire Nowlin at P. O. Box 11308, Jackson, 39213. Individuals who have not served as Village holiday hosts in the past will be asked to furnish a pastor's reference, and all holiday hosts are expected to furnish transportation to and from the point of the child's Village residence.



Bob Catlett presented this village softball team with their team trophy.



Music award recipients are shown with Sharon Stone, Village staff member.



Scholastic honorees gather with Henry Glaze following their presentations.

### Special thanks

to Washington Association Baptist Men's Group for renovation of Garrison Cottage on the India Nunnery Campus. We are deeply grateful to this group and others who are committing themselves to meeting needs very critical to the daily on-going of campus life at The Village.

### Congratulations to . . .

Jeff and Michelle Millet Magee who were married May 29, 1981. The lovely bride was a Village Graduating Senior this spring.

Barbara Fairchild and Dennis Newsome who will be united in marriage on June 12, 1981. Both the bride and groom are from The Village, and they will be married in Powell Chapel on the campus.

### We are saddened. . .

At the loss of a very special friend, Mrs. Patricia Nash Dean on May 2, 1981. "A giving heart and a meaningful life" were the words her friend and former pastor Bill Taylor used to describe Mrs. Dean, widow of the late "Dizzy" Dean. "Although Miss Pat had no children of her own," Taylor said, "indeed, many children will rise up and call her blessed." Her life has touched many, and we and they have been blessed.



Kaylyn Hillhouse was named "Outstanding Music Student 1980-81."



## Bible Book Series

### Saul's jealousy of David

By Gordon H. Sansing, pastor

First, Pontotoc

1 Samuel 18:1-20:42

Triumph and tragedy characterize the study of this portion of God's Word. On the one hand there is the triumph of true friendship between Jonathan and David. On the other hand there is the tragedy of jealousy existing in the heart of Saul which destroyed his relationship with David. The contrast between love and jealousy is clearly seen as well as the contrasting results of these two human feelings. One is divine, the other is evil.

These three chapters focus on three primary characters: Saul, Jonathan, and David. Here one sees a beautiful relationship highlighted by love and marred by jealousy.

#### 1. David's friendship with Jonathan (18:1-3)

An immediate bond of friendship developed between Jonathan and David. These came together as Saul kept David with him following the victory over the Philistines. David and Jonathan's lives were "knit together" i.e., their lives were bound together. This relationship grew into one of the most famous friendships in all literature.

Saul also thought highly of David and made him a permanent servant of his house. David would no longer be permitted to return to tending his father's sheep. He would remain in the king's household.

Jonathan's unselfish love for David is expressed in the covenant which was established between these two young men. It was a love equal to that which he had for his own life. As a symbol of their friendship, Jonathan gave David His princely robe and his armor.

True friendship such as this is a treasure shared with only a few in a lifetime. Friendship differs from friendliness. Friendliness reaches out to include all. But friendship is that relationship that comes to a strong man only two or three times in this early pilgrimage.

#### 2. David's popularity with the people (18:4-8)

A period of time has elapsed as these verses are studied. David's victory over Goliath has become legendary. Perhaps the song sung by the women reflects more than David's initial triumph. It describes David's victories as greater than Saul's. David had been given greater responsibility.

#### 3. Saul's determination to kill David (20:1-33)

Saul's jealousy of David turned to hate. As time elapsed, David became more and more popular with the people. Saul got to the point that he could not contain his hatred and told Jonathan to put David to death. But Jonathan's friendship with David was of greater value, even though Jonathan might lose the throne.

Saul's anger, hate, and jealousy blinded him to reality. His suspicion and fear became so great that when Jonathan asked why David should be killed, Saul hurled a spear at him. This revealed Saul's confused state of mind and being.

Jonathan knew that his father was determined to kill David. The results of jealousy and hate are always destructive. Saul was not able to distinguish between friend and enemy. What a curse these two problems, jealousy and hate, are to the human race.

#### 4. David's separation from Jonathan (20:42)

Following his father's outburst of anger that evening, Jonathan left the celebration without eating. The next morning he went to meet David as they had agreed. The arrows spelled out their message; the warning was given. Saul intended to kill David, therefore, there would be no safety for

sibilities by Saul and his efforts had won the hearts of the people. Now, David's popularity became a problem for Saul.

Saul interpreted the praises for David as a put down for himself. He became angry and suspicious to the point of thinking that David was plotting to overthrow him. The ugly head of jealousy had risen to become a destructive element in the relationship between Saul and David as well as in Saul's life.

The theological explanation for Saul's troubled life is two-sided. First,

the "Spirit of the Lord departed from Saul," and second, an "evil spirit from the Lord terrorized him." (16:14). In this time all abnormal behavior was ascribed to the influence of spirits, all of which were subject to God. The Israelites had no formalized theology of evil as was reflected later in their development. We know that nothing evil comes from God. Saul had rejected God's leading in his life, thus, allowing himself to be controlled by evil. This always brings defeat and disaster to a life as is seen in Saul's experience.

#### 5. Saul's determination to kill David (20:31-33)

Saul's jealousy of David turned to hate. As time elapsed, David became more and more popular with the people. Saul got to the point that he could not contain his hatred and told Jonathan to put David to death. But Jonathan's friendship with David was of greater value, even though Jonathan might lose the throne.

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him.

Jonathan sent his servant back, and David came from his place of hiding to meet with Jonathan. David fell to the ground indicating his reverence and loyalty to Jonathan. Then it is Jonathan who speaks. He said, "Goin peace!" It was an expression of Jonathan's desire for David's best well being. The key element then is the repetition of the covenant between these two men. Their friendship through this covenant would extend even to future generations. These friends then

parted. The contrast between triumph and tragedy is expressed in our study. May we turn to the strength of love and away from the destructive elements of jealousy and hate. When we do, there will be health and joy and peace through our Lord Jesus Christ.

#### Increasing Use Of Heroin

"Heroin—more potent and less expensive than a decade ago—is flowing in increasing abundance on the streets of New York City. Julio Martinez, director of the State Division of Substance Abuse Services, and other officials suggested that the increased production and export of heroin was being encouraged by the leaders of the Southwest Asian countries. Mr. Martinez's office has compiled statistics that point to a substantial increase in heroin use—drug-related deaths, for example, were up 77 percent from 1978 to 1979.

Drug-related deaths increased from 248 to 439, a rise of 77 percent. Heroin emergency-room episodes rose 46 percent in hospitals, from 480 to 702. Admission to drug programs throughout the state, with heroin as the primary drug of abuse, were up 26 percent, from 20,887 to 26,303.

Admission to methadone maintenance programs rose 22 percent, from 4,741 to 5,792, and detoxification programs experienced a 40 percent increase, from 8,157 to 11,400. Heroin-related arrests rose 11 percent, from 6,146 to 6,800. Preliminary studies by the state agency also indicate a younger population involved in heroin abuse, especially persons under 16 years of age." — (The New York Times, May 15, 1980).

The man who has a right to boast doesn't have to.

Prosperity makes friends; adversity tries them.

## High Court to resolve Krishna-state fair case

By Stan Haste

WASHINGTON (BP) — Faced with a covey of conflicting opinions in lower federal courts, the U.S. Supreme Court agreed to resolve the question of whether religious groups may be confined to booths and other restricted areas at state fairs.

Specifically, the justices will decide a case brought by the International Society for Krishna Consciousness against officials of the Minnesota State Fair. The latter, acting under a state law, have denied repeated requests by the controversial religious sect to allow members to roam free at the annual 12-day Minnesota State Fair soliciting money, selling literature, and proselytizing.

Attorneys for the sect, which claims to be a monotheistic Hindu religion dating back 5,000 years, argue that Krishna devotees were denied their First Amendment free exercise of religion right by the state.

Minnesota's attorney general, who filed a written brief asking the high court to take on the case after the state supreme court held for the Hare Krishnas, counters that lawful state interests dictate that religious and other groups selling merchandise or soliciting funds be restricted to assigned booths.

Among those interests, he argued, the state is to protect the health and safety of the public, preserve order and convenience for fairgoers, give all exhibitors and concessionaires equal access to patrons, and minimize problems of theft, fraud and misrepresentation by solicitors and vendors.

The state's brief also contends that no religious group, including the Hare Krishnas, has suffered discrimination under application of the Minnesota law, a point not disputed by the sect.

Three federal district courts have agreed with the Minnesota contentions by upholding similar statutes in New York, Tennessee and Ohio. The Fifth Circuit Court of Appeals also ruled against the sect in a similar case challenging an Atlanta airport regulation restricting religious and other solicitors to certain designated areas.

Two other federal courts of appeals and the Colorado Supreme Court have disagreed, however, in favor of the sect in challenges brought against state fair restrictions in other states similar to those in Minnesota.

No date has been set for oral argument.

ments in the case but it is expected to be argued and decided later this term.

In a second church-state action, the justices unanimously declined to schedule for argument a case brought by the American Jewish Congress against the United Arab Emirates for allegedly discriminatory employment practices at that foreign nation's American University.

Martin Hochbaum, who requested an employment application form from the United Arab Emirates university after reading an advertisement for faculty openings in the Wall Street Journal, joined the American Jewish Congress in bringing suit after discovering

that the form asked for disclosure of his religion.

The Federal Foreign Sovereign Immunities Act, which became law in 1976, sought to liberalize federal restrictions on U.S. citizens' access to the courts in bringing suit against foreign nations. The law provides that private, commercial activities by foreign governments are not immune from U.S. or state laws.

But in the Hochbaum case, New York's highest court ruled that the Arab nation was acting in an area protected by the immunity provisions of the U.S. law.

## Newsbriefs In The

### World Of Religion

Washington (BP) — Over the objections of four of its nine members, the U.S. Supreme Court ruled that Hustler magazine publisher Larry Flynt must stand trial in Ohio on charges of violating a state obscenity law. The high court action brought to an end nearly five years of preliminary legal wrangling over whether officials in Cleveland went too far in singling out Flynt for prosecution under an Ohio law forbidding pandering of obscene materials.

New York (EP) — The American Jewish Committee declared today that the "scientific creationism" movement, which seeks to teach in public school classes the story of creation as depicted in Genesis alongside the theory of evolution, was essentially religious in nature, and as such "should have no place in public school education" since that would violate the constitutional doctrine of separation of religion and government as set forth in the First Amendment.

Lisbon, Portugal — Evangelist Nilson Fanini and 20 other Brazilian pastors participated in evangelistic crusades in Portugal during May, climaxing a two-year church growth and evangelism project. Fanini's first meetings were in Porto, the country's second largest city, May 17-20; his



## Uniform Lesson

### Hearing God's Commands

By Tom F. Rayburn, pastor

First, Booneville

2 Kings 23:1-2,

Deuteronomy 10:12-22

Josiah had a problem. The young king had come to the throne of Judah at one of the most critical times in the history of the Hebrew people. The year was about 640 B.C. No longer did the buffer nation Israel exist to the north. Some 62 years earlier this sister kingdom had fallen before the might of the Assyrians. Her demise had not come suddenly, though to many people it had been unexpected. Believing themselves to be secure in the favor of God, many of the Israelites would have said, "It can't happen to us." But it did happen. The land was ravaged, its capital, Samaria, was destroyed, and thousands of captives were taken into exile to Assyria.

The conditions that contributed to the fall of Israel were at work also in the southern kingdom of Judah. Religion, such as it was, was much in evidence. But it had degenerated to hollow ritual, totally devoid of any spiritual, moral, or ethical content. Moral corruption, all manner of social injustice, economic fraud, and political chicanery characterized the nation of Judah. In addition to this, it was a time of international unrest. Assyria was weakening. Nabopolassar (Nab-o-po-las-sar) of Babylon had ambitions of establishing a new empire to dominate the Middle East, and his successors in this direction would be later advanced by his son, the power Nebuchadnezzar. (Neb-you-kud-nezz-er). Egypt, however, would be a challenger in the field, and a force not to be taken lightly. Like it or not, Judah was thrust into the vortex of the upheaval. Indeed, Josiah had a problem.

Among the king's advisers, some were pro-Assyrian others pro-Egyptian. The basic fallacy that underlay the proposals of both groups was to imagine that the salvation of Judah could be achieved by the proper international alliances.

The real threat to the nation was from internal decay, not from powerful enemies without. And Jeremiah had the answer for their problem. "Wash your heart from evil, O Jerusalem, that you may be saved. How long will your wicked thoughts lodge within you?" (4:14 NAS). With great boldness he declared that the evil coming upon the land was the fruit

of their own disobedience. Doing what they thought was right, they rejected the words of the Lord to which they should have given heed. They had broken the covenant God had made with them and had spurned his law.

Whether or not Josiah heard Jeremiah preach, and it is likely that he did, the king realized the need for spiritual and moral renewal in Judah. And so he undertook a sweeping religious reform in the land.

Josiah's reform is the setting for our lesson and the date is about 621 B.C. Somewhat earlier the king had set about to have the temple in Jerusalem repaired. In the process, the "book of the law" was found (2 Kings 22:8). When it was presented to the king, he recognized it as the Word of God. When it was read to him, he was overcome with dismay, for he knew that his people had violated what was written in the book and they were guilty before God. The book that was found is not described for us as far as its contents are concerned, but it is widely recognized that it included Deuteronomy. Perhaps this book is not too well known to some Christians, but it should be. It is a spiritual classic.

The book of Deuteronomy embraces at least four important themes. (1.) A covenant with God is central. Israel would enjoy a special relationship with God, not because of merit but because of his love and mercy. (2.) Instruction in the kind of life expected of the covenant people. (3.) Promises of the rewards of obedience and warnings of the disaster of disobedience. (4.) Exhortations by Moses reminding his people of God's goodness and mercy to them and urging them to be faithful to the covenant. To a degree, all of these are touched on in this week's lesson on Deuteronomy. — Standard S. S. Compact Dictionary.

In 2 Kings 22:1-23:30 we have the reform in Judah and Israel under Josiah. The discovery of the book of the Law stimulated wide reforms of a temporary nature only. There was not sufficient time for Josiah's reforms to root out deep-seated sin.

2 Kings 23:1-2 — An important step in restoring Judah's covenant relation with God was to renew the covenant. V.1... They gathered... the elders. If spiritual renewal comes, the spiritual rulers must take part in bringing it to pass.

V.2... Both small and great... All

classes of people were to take part in restoring the covenant relation. Everyone had a part in the revival. V.2... He read... all the words of the book... Josiah read the covenant of the Lord. Part of it is recorded in Joshua 23:6... "But be very firm, then to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left."

Deuteronomy 10:12-22 is a call to commitment. V.12... And now... This introduces the conclusion to a major division of the address. Fear the Lord... love him... . . . The basic and comprehensive covenant requirement is here repeated. Compare vs. 12,13,20: 6:5,13,24, and Micah 6:8. True fear and true love are complementary and inseparable. They are the response of a true heart to God's majesty and goodness, respectively, and together they are productive of wholehearted service in obedience to all God's good pleasure. Fear means that awe and reverence which a person of sense feels in the presence of God. "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). Love as presented in the scriptures is the very nature of God (1 John 4:8,16). It is the greatest of Christian virtues (1 Cor. 13:13). It receives definition in Scripture only by a listing of its attributes (1 Cor. 13:4-7). It lies at the very heart of Christianity, being essential to man's relations to God and man (Matt. 22:37-40). Love found its supreme expression in the sacrifice on Calvary (1 John 4:10). All human love whether Godward or manward, has its source in God. — Compact Dictionary.

V.16... Circumcise... your heart. Such genuine devotion can flow only from a heart that has experienced the reality of that qualification which was symbolized in the initiatory sign of the covenant. It was through the flesh that man first sinned; as it is also in the flesh, its functions and lusts, that man's first rebellion against God chiefly manifests itself still. Moses follows up the command "to circumcise the heart" with the warning that they should lay aside perverseness to God, and be no more stiff-necked.

V.22 Promises divine faithfulness "God is faithful, by whom ye were called into fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9).

## Life and Work Lesson

### Christ holds the future

By James L. Heflin  
FBC, Greenville  
Revelation 5:1-14

An elderly man reportedly said: "The future ain't what it used to be." The man was right. The panorama of world events gives us little cause for optimism. Yet, Christians do not despair. We may not know about the future, but... Christ is the future. Christ, our Lord, has the future in his hands.

Revelation 4 and 5 contain two great truths: God is sovereign; Christ is the redeemer. Together they form the second great vision John saw in heaven while in the Spirit on the Lord's Day.

Any vision about the future looks better with God the Father and Christ the Son central in the vision. Whatever may occur, the knowledge that God is in charge and that we shall stand with Christ brings reassurance to all Christians.

Another of the grand themes of Revelation is praise. Revelation 5 is filled with adoration of the Lamb of God. I. The book containing God's decrees (5:1-5)

John saw God sitting upon the throne (see chapter 4). In God's right hand he held a book (v. 1). The book had writing inside and outside, attaching great importance to it. It contained the account of what God has determined as the destiny of the world from beginning to end (considering the contents of chapters 6-22). The "book" must have been a papyrus scroll, which one has called "the scroll of destiny." The book was sealed securely with seven seals. Again the number seven speaks of completion. The contents of the book were known only to God. No man could explain the future of man.

A strong angel (some have suggested it was Gabriel) asked who was worthy to open the book and break the seals (v. 2). He posed his question with a great voice. The answer is implied in the question.

No person in heaven or earth was able to open the book.